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WEEKLY REVIEW.

—The *Times of India* says that the Governor General's Agent at Baroda has very quickly got rid of the ryots who were flocking with their grievances to the Residency. He informed that them His Highness the Gaekwar had rights as well as his subjects, and told them it would be better for them to go home and till their fields than to be bringing complaints against their own Rajah. All this has a very unpleasant sound to our ears. Notoriously the Rajah's rights have long since swallowed up everybody else's, and it seemed like a dream to the people when of late they learned that they too had rights, and that it was as much the province of the British Government to see that they obtained their rights as to look after those of the Gaekwar. From this dream they seemed to be painfully recalled by the words imputed to the Agent. The ants in an ant-hill ask that the elephant's foot may not descend on their little community, and are assured by the mahout that the elephant has rights as well as they. The oppressions of many years taught the subjects of the Gaekwars that they were living under an autocracy, and nothing less than a very strong evidence of authority available for their defence could enable them so far to overcome their terror as to make mention of the wrongs they had sustained. But from present indications we fear that they will return to the old conviction that the dominant power is present to uphold the Rajah and *his* rights.

—The *Belfast Witness* of October 30th notices the departure of a band of five new missionary labourers for the Irish Presbyterian Mission in Guzerat:—

"The three clerical members are all men of superior calibre. The Rev. John Hewitt, the only one of the three who leaves a pastoral charge, though a young minister, has long since earned for himself a high reputation as a man of sterling piety, of unwonted grasp and breadth of mind, and thorough capability for work. The Rev. W. W. Browne, a son of the manse, and connected by blood with many of the tribe of Levi, is one of the most distinguished and highly cultured alumni of Queen's College, Belfast, as all his contemporaries can testify; and the Rev. John Shilliday, by his honourable collegiate career, and the honesty and Christian devotion of his character has led all who know him to cherish the brightest anticipations of his future. When we add that one of the ladies of the party goes out as the first accredited agent of the Ladies' Missionary Association recently formed in Belfast—the first, and we fondly hope not the last—we have said enough to show that no missionary band more interesting, or, so far as man can judge, better fitted for the work which they go to do has ever left our shores."

We are happy to be able to announce the safe arrival of the above party. We believe the new missionaries will be stationed at Surat, Ahmedabad and Borsud.

—Dr. Dougall's remedy for leprosy (gurjun-oil) appears to be having a wonderful success, judging from the reports that reach us from Port Blair. Of the 37 patients under his treatment, 16 have been discharged cured, and sent to light labour, and the others are progressing favourably. To estimate the matter rightly, we need to know in what stage of the disease the patients were when first taken in hand.

—The Rev. Mr. Christian, M. E. minister at Calcutta, writes, December 9th: "Last Sunday evening we had our first service in the Corinthian Theatre. There were present over 1,200 persons. It it not a grand opportunity to reach the multitudes? It has pleased the Lord to take from us Miss Chase, of the American Mission Home. She died on Monday morning, and was laid in her grave on the evening of the same day. Hers was the most beautiful Christian character in our church, and her loss is felt very much. Brother Thoburn, on the evening of the burial, said that she was like a beautiful marble pillar in the Church, pure and strong, not demonstrative, doing much while she appeared to be doing little. The Rev. Mr. Somerville is here and is working hard, along with all the missionaries and ministers (Evangelical). I believe he has the Spirit, is sent of God, and will be used of him in doing much good."

—A District Conference composed of representatives of the Methodist-Episcopal churches in Western India and Central India, was held last week in Bombay, the Rev. William Taylor, Superintendent of the Bombay and Bengal Mission, presiding. The licenses of the local preachers were renewed upon the recommendation of the Conference, in view of the evidence adduced as to their fitness and efficiency; with one exception; Mr. Seale declined to make any application for the renewal of his license; he thereby ceased to be a local preacher in connection with this body. Six brethren who had been recommended for licenses as local preachers, by the church in Bombay, and one by the church in Poona, were examined and approved and licensed. Most of these were chosen with special reference to their qualifications for the Native work.

—We are happy to announce the arrival of three new missionaries for the Methodist-Episcopal Mission superintended by the Rev. Wm. Taylor, viz: Messrs. Hard, Robinson and Goodwin. They will probably be stationed in Kurrachee, Secunderabad and Madras. In the same steamer, the Rev. Messrs. Thomas and Messmore, of the M. E. Mission in N. India, returned to India; a medical lady, Miss Lorr has also come out to labour in connection with the same mission.

—The Rev. C. Walford, chaplain at Belgaum, has distinguished himself by a bold attempt to change the name of a school from "Pensioners'" to "St. Mary's." The attempt has been resisted by the people of Belgaum; the chaplain admits that it is a mere debate about *words*; we therefore wonder the more that for the sake of a word he should be willing to provoke such an angry conflict.

With reference to the intimation in last week's *Guardian* the following arrangements have been proposed for a series of meetings to be held during the Christmas holidays with a view to the promotion of Scriptural holiness, consecration to God, and power to work for God.

28th Dec.	Monday—7-30 P.M.	Falkland Road Hall
29th "	Tuesday—4-P. M.	do
30th "	Wednesday—7-30 P.M.	Baptist Chapel
31st "	Thursday—7-30 A.M	Falkland Road Hall
1st Jan.	Friday—Allday meeting 10 to 4,	Baptist Chapel
2nd "	Saturday—7-30 P.M.	Baptist Chapel.

The prayers of God's people are earnestly requested for a blessing on these meetings.

Communications on the subject may be made to the Rev. Messrs. Urquhart and Bowen.

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SATURDAY, DECEMBER 19, 1874.

A SNARE UPON ALL THE EARTH.

The true spirit of Protestantism must have sunk to a low ebb, when parents commit the most sacred charge that God has devolved upon them into the hands of Romanists. Their children have been consecrated to God in baptism, and they have solemnly accepted the obligation to rear them for God, and yet they do not hesitate to consign these children to the care of those who have with equal solemnity devoted themselves for life to the advancement of the Roman Catholic Church. This is the principal mission work of the Romish Church at this time, and Rome seems to rely more upon her educational work than upon anything else, as the means of retrieving the losses she has sustained. The great triumph of Rome in the last half century is in the altered tone with which Protestants have come to speak of her. While she herself holds unflinchingly to the mediœval tenet that there is no salvation apart from the Church of Rome, she has, directly or indirectly got it to be received as a mark of superior charity and enlightenment to speak approvingly or uncondemningly of Rome. A man who blurts out the convictions which the study of God's word has given him, is a narrow-minded fanatic. Just as it was of the very essence of loyalty to God, for the ancient Jew to think and speak of idolatry according to the teaching of God's word; and just as the ancient Jews were betrayed into grossest idolatry, by ceasing

to cherish those deep feelings of condemnation; so the cause of Protestantism has suffered grievously of late by the gradual change that has taken place in the way in which Romanism is spoken of. We do not for an instant mean to assert that the great body of nominal Protestants occupy a better position than Roman Catholics do, except that there is more hope of their being converted. We do not want to make Romanists out sinners above all others. The question is, What is the testimony which the word of God bears regarding that system? How does it compare with the infallible standard of the Scriptures? And how far can they who are solemnly bound to live for the advancement of the Church of Rome, be safely entrusted with the education of the children of Protestants?

It is loudly urged that in the Roman Catholic schools Protestant children are not subjected to distinctive Romish teaching. This may be the case to some extent. Yet here are the facts: the nuns and priests who are engaged in teaching, have their hearts set upon this above all other things, and have a thousand ways of impressing the plastic minds of the pupils in favour of the Church of Rome, without direct doctrinal instruction. The communication of secular knowledge is certainly not the great end to which their lives have been consecrated and set apart. What Rome seeks to create is a *sentiment*, a feeling of deference and veneration, and confidence, rather than the belief of certain doctrines. And there are multitudes of instances of children brought up under Romish instruction, who have passed safe from doctrinal taint through all the years of their tuition, and then have suddenly become Roman Catholics just through the influence of this sentiment. The Protestant parent rejoiced because his child continued doctrinally correct during these years, and at last is utterly confounded at what is to him an inexplicable perversion. The writer of this in early life had some cousins who were at a nunnery for two or three years at the beginning of their school-life, and who afterwards went to Protestant schools for several years; but when they had finally left school they one and all turned Roman Catholic, some of them entering the priesthood.

Everything about the nun or priest, down to the minutest detail, the slightest movement, is studied, *with special reference to external effect;* and the whole study relates to the exaltation of Mother Church. To the little child all is made to appear like the most beautiful devotion. And to the natural heart, a system like that of Rome is more attractive than that of the Bible is, because it gives more scope to human exaltation.

During many years we have lifted our voice against this betrayal of trust on the part of Protestant parents, with very little effect, we suppose, except to get ourselves wirtten down as narrow-minded, bigoted and the like. But time is bringing-round the verification of our statements. The nuns and priests who have gone out into all the world to engage in this great educational conflict with Protestantism, are not aiming now so much at the conversion of individuals, as at the propagation of a Romish way of thinking among Protestants, the final result of which is to be the Romanizing of our churches and the breaking down of the middle wall of partition between them and Rome.

A recent letter from America shows how universal this great educational movement is; it is being carried to all lands:—

"One of the dangers in which we stand from Romanism is the power which Rome wields through her schools and seminaries; that is to say, by far too many Protestant youth are entrusted to the instruction of Jesuit fathers and of nuns. I have no statistics by which I can determine the number of youth thus instructed, but I know that it is considerable. It does not make the danger any less serious that more girls than boys are thus educated, for the peculiar teachings of the Romish Church are fitted to take a stronger hold of woman's heart than of man's. It is a great mistake to suppose, as too many parents do, that anything like a thorough education is given in these institutions. A few superficial accomplishments are all they afford. This is a matter that is entirely in Protestant hands, and it is a grave mistake when a false liberality leads parents thus to endanger their offspring."

UNPARDONABLE SINS.

SOMEBODY, we were lately told, was troubled by the following difficulty in Christianity: The invitations of the Gospel are for all without restriction; whosoever will, let him take of the water of life freely; and yet there are passages in which we are told of an unpardonable sin, plainly intimating that some are excepted from the apparently universal invitation of the Gospel. We cannot but think that a little serious reflection would enable any one to overcome this difficulty. There has been a rebellion in the country; the rebels are scattered here and there in the towns and villages, seeking to escape identification; the king sends forth a proclamation in which he declares that he has a complete list of all the rebels, but that he is willing to forgive every one who shall appear before a certain day in the presence of the sovereign, surrender all his arms and property, take the oath of allegiance, and abide thenceforward in the place that shall be appointed for his residence. The invitation is free, the offer is unlimited; whosoever will, let him come. But if any rebel should fail to appear in time, or should fail to give up all his arms, or having given up all should again be detected in treasonable practices, a mark would be set opposite his name and he would be dealt with as an enemy. There was for him as for all the others a full and free pardon, but he has forfeited it by violation of the conditions. Is there any difficulty here? any inconsistency? We cannot see any; neither do we find any thing contradictory in the fact that there is salvation for all who are willing to receive it in the way and upon the terms stipulated by God, and the fact there is a sin which precludes the salvation of the sinner. By the very terms of the offer, all unbelievers are excluded; and in the case of the man of the unpardonable sin, we have unbelief, in a form and measure of development that makes the continued impenitency of the man an established fact.

What is this unpardonable sin? Jesus had been casting out devils; a man who had been deaf and dumb, through such an evil possession, is able to hear and speak when delivered by the word of Jesus; the facts were palpable, undeniable; the Pharisees could not deny them; but they said, He casteth out devils by Beelzebub. In his reply Jesus makes prominent the fact that this work had been wrought by the Spirit of God. No other than a pure spirit could expel the unclean spirit; no other than a divine spirit, God the Spirit, could by a word liberate the enthralled man from this possession, and restore to him the God-given faculties of which he had been dispossessed. Jesus said: Whosoever shall speak a word against the Son of Man, it shall be forgiven him; but whoso speaketh against the Holy Ghost, it shall not be forgiven him. No contrast is here intended between the second and the third person of the Godhead; the contrast is between the revelation at that time made to men in the person of Jesus, which was simply that of a blameless man attested and commissioned from on high, and the divine power that accompanied him. All that Jesus at first demanded of men was that they should receive him as the Sent of God, the Son of Man, the Legate of the Father. They who thus received him should then be brought into a position to receive the fulness of his message concerning himself. Correspondingly to this, he said to the rich young man who sought him in the way, Why callest thou me good? there is none good save one, that is God. The sin of the Pharisees was in shutting their eyes to the manifest display of the power and presence of the divine Spirit. You look upon me as a man, differing in some respects from other men, yet still a man; nor while you see me clothed in mortal flesh, subject to the disabilities of human nature, limited to a single place, eating, sleeping, praying, suffering, can you possibly rise to the conception of a divine Person manifest in this humanity. Well, you cannot rise to this conception; but you can at all events recognize that the Spirit who co-operates with me, and makes my word effectual in the overcoming of Satan's kingdom, is divine. This is the word of deity. Make light of my word; you know not what you do; and this ignorance will plead in your favour; but beware how you speak calumniously of the divine Spirit by whom my miracles are wrought; for you are dependent upon this very Spirit to enable you to fulfil the conditions on which salvation is dependent.

What are the evidences that a man has committed this unpardonable sin? We are not sure that this question can be answered satisfactorily. The evidence may be cognoscible by God, and not by man. If any are troubled on this score, we would ask them to consider that he that believeth not is condemned already; the wrath of God abideth on him. The only thing that hinders the salvation of any man is unbelief. Whosoever will may take the water of life freely, and in doing this he shows that he has not committed the unpardonable sin. There is nothing to hinder the salvation of any man who is willing to be saved in God's way.

But surely we must be deeply impressed with the great danger of speaking lightly or contemptuously of a work of the divine Spirit. When the unclean spirits of covetousness, pride, malice, envy, selfishness, worldliness, sensuality, are cast out of a man, and the kingdom of God, which is righteousness, peace and joy in the Holy Ghost, is set up in the heart thus emancipated, and when this has taken place in the experience of many around us, the manifest tokens of the Spirit of God are there present, and woe to those who scoff or sneer

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at the work or simply turn away from it. We fear that there are a good many in this community who, by persistent opposition to a glorious and manifest work of God, have so hardened their hearts and deadened their spiritual susceptibilities that there is now no hope of their being brought under the power of God's saving word.

MR. SPURGEON ON SMOKING.

MR. SPURGEON looks upon the tobacco weed as a good gift of God, and insists upon it that he can smoke to the glory of God. We have no doubt that the tobacco weed, and all other weeds, were intended for some good end. One good end that weeds accomplish is to call into action the vigilance, patience, and discretion of the cultivator. Some things are created to be rejected and made war upon; and this war is a helpful discipline to those concerned in it. Tobacco, throughout the greater part of the world's history, was treated as a noxious weed, and the farmer could not have too little of it. Marvellously different is the state of the case at present. In England and America the amount expended on tobacco annually is many times as much as would be needed for the relief of all the famine districts in the world. The world has not grain enough to hinder some millions dying annually from want of food; yet millions of good acres are devoted to the cultivation of this weed. All the money spent on Missions and other charitable works, is a mere drop in the bucket compared with the amount expended on tobacco. What a moderate smoker expends on tobacco would suffice to keep the life in some poor creature. Is it of any real benefit to men generally to smoke? Does it help them physically or morally? Does it reconcile them to the ills of life? Is the cheroot a real comfort? We do not think it possible that Mr. Spurgeon can believe that smoking is generally beneficial to men, or that he can deny that it is generally hurtful, more or less, and in some instances excessively injurious. We agree with him that smoking and drinking belong to very different categories, and that the arguments for abstinence from alcoholic substances are very different from those upon which the abandonment of smoking should be advocated. We believe that there are many who smoke a little every day without sustaining any sensible harm from it. Shall we thence conclude that God gave this particular weed for man to smoke?

First, let it be noted that there is in every man, at the outset, a very great repugnance to tobacco. Man's nature repudiates it; there is a convulsion, a general protest of the whole man, when first the fumes of tobacco cross the threshold of his being. It is treated as a poison and rejected. Men have to cross this Rubicon before they can even tolerate the use of tobacco. This argument for the disuse of it may not be convincing, but it certainly tends to throw a doubt over the proposition that tobacco was given to be smoked.

As a matter of fact smoking does not find a want in man, but has first to create the want. We cannot argue from an artificial want to a real want. We cannot infer from the fact that men find pleasure in smoking after they have painfully obtained the taste for it, that God intended the habitual use of tobacco on the part of mankind. You find a solace in your cheroot; but it was not nature that taught you to find a solace in smoking. You had a battle with nature before you reached this particular appetency.

Smoking leads to drinking. Not necessarily, perhaps, and not universally; yet the two go hand in hand, in the majority of instances.

What is the special pleasure of smoking? The writer of this ought to know. During many years of his life he cared more for smoking than for eating or drinking. Cigars, chibouques, hookahs took the place of a companion. The pleasure of smoking seems to consist in a slight stimulus of the imagination, helping a man to take a more cheery view of things. As the habit becomes confirmed, the stimulating effect diminishes, and a man must smoke because he is under the power of the habit. Here the temptation to drink generally finds its opportunity. It was not so with the writer, who continued many years faithful to the weed and satisfied with the weed. When he became acquainted with the grace of God in Jesus Christ, he felt that it would not do for him to be a slave to anything. The Christian is to lay aside every weight, every thing that would in any degree tend to impede him in the great race for the world's salvation; so he gave it up without a word of suggestion from any one. The habit broken, he found that there was no want in his nature demanding this supply, and for thirty years has been entirely free from all craving for this indulgence. It is evident to him that it would have been a weight and a hindrance. As for any comfort there may be supposed to be in it, it is a delusion, in so far as it tends to keep a man ignorant of his true needs in the satisfaction of which consists his true happiness. It is the imitation of a blessing, and not the genuine thing. It feebly combats the uneasiness that dwells in the hearts of all men, until they have found the true full rest in Christ.

We do not therefore think that Mr. Spurgeon needs to smoke, and we think that he needs to encourage other men by his example not to incommode themselves by this weight in running the prize for the crown of life. Though he may smoke with an untainted confidence, we are quite sure that the Spirit of God will give him in exchange for the poor and nebulous pleasure of a cigar, something vastly better.

Epitome of News.

SATURDAY, DECEMBER 12.

—Small-pox is reported at some of the stations between Jubbulpoor and Allahabad.

—We (*Pall Mall Budget*) read in the newspapers that "the most lively satisfaction has been aroused in Berlin by Mr. Gladstone's pamphlet." The essay "elicits bursts of applause from the whole German press," which takes from it copious extracts. We are told, also, that "the leaders of the National party deplore that such a pamphlet was not published before the English general elections, as it would in their opinion have secured a majority for the Liberal Government." But the pamphlet could scarcely have been issued at that time. At that period the Irish Universities Bill was far better remembered than it is now, and the hostility it aroused was yet warm. It was too soon for Mr. Gladstone to reveal that measure, the effect of which was to give State aid for the extension of the teaching, the influence, the control, he now denounces, which was presented to Parliament long after its author had convinced himself that the Roman Catholic prelates were at war with society and the State. At that time, too, the famous "gagging clause" of the bill was not forgotten; a clause which, on pain of expulsion, forbade hostility on the part of Protestant professors to anything that Catholic professors might inculcate, including, of course, those doctrines which Mr. Gladstone had long since discovered to be odious, dangerous, and altogether intolerable. The Catholics of the University were to be protected and supported in such teaching by law; the Protestants were to be punished if, "by word of mouth, writing, or otherwise," they opposed such teaching, or gave offence to the "religious convictions" of any Papist in the university.

—The *Times of India* hears that the head of the Parsees in Persia, Rasheed Mehrban, was assassinated in the bazaar at Yezd on the 28th ultimo. The act is attributed to Mahomedan bigotry.

—The Goa territory is said to be overrun with banditti.

—*Times of India;* Rawul Pindee: The Bandmaster of the 72nd Highlanders at Peshawur was carried off by the Afreedies. He is kept a prisoner in a village in the Khyber Pass. Negotiations for his release are in progress.

MONDAY, DECEMBER 14.

—The *Times of India* says that the Gaekwar has agreed to the remission of one-fourth of the land assessment.

—Hurmuttee: Five of the Chiefs will release their captives if the blockade is removed and the subsidy restored. They have surrendered one each to prove their good intentions. The force advances to enforce our conditions.

—On the 30th of October, the members forming the Presbytery of Siam held their annual meeting, when a chairman was appointed for 1875, and the ministers of the different churches gave each a short sketch of the work he had done, and what were the expectations of the mission. Dr. Dean, of the American Baptist Mission, gave a very interesting account of his work, and stated that he received into the church 140 Chinese in one year, and of these three were women and three were Chinese born in Siam. The American Baptist Mission has a native minister in one of the mofussil stations, and it is reported that he is doing good work among his own countrymen. He reported that many Chinese were awaiting baptism. In the matter of education each mission was doing its best. One of the societies managed to establish, with some amount of opposition, a female, or, as the missionary founder chooses to term it, a "ladies' school," where there were 14 young women as boarders. In one of the districts two Siamese brothers had embraced Christianity, and were engaged heart and soul in their work. They managed to build a small church, establish a school, and went about preaching and found many hearers. The attendance at this meeting was large, and each member had so much to say respecting his "experiences" during a whole year, that it was resolved to hold another meeting early in November.

—*Times of India:* "On Friday evening the hall of the Gokuldas Tejpal bungalow at Gowala tank was crowded with Marathi and Guzerathi Hindoo gentlemen, who had assembled there to witness the nuptials of Vishnu Shashtree Pundit and Bye Krishnabye, widow, both Marathi Brahmins."

—The *Oude Excelsior* has ceased to exist.

TUESDAY, DECEMBER 15.

—*Bombay Gazette;* Calcutta, 14: "Sir Richard Temple distributed the prizes to the students of the Serampore College this afternoon at half past four o'clock. He addressed the assembly at considerable length in an interesting and eloquent speech. There was a large number of people present."

Allahabad: The Secretary of State has sanctioned the establishment of a school of arts at Lahore, with Mr. Kipling, of Bombay, as Principal.

—*Indian Statesman*: "We learn from late information from Baroda that enquiries into the claims of sirdars, silidars, sowcars, and others are being made by the Durbar at the Residency in the presence of the Viceroy's Agent. A proclamation has been issued forbidding nuzzerana. Cases of alleged torture and illegal procedure have been tried, and offenders punished in accordance with the proclamation. The Durbar is engaged

in the adjustment of the revenue. The accumulated arrears for past years amount to about seventy lakhs, but none will be collected before an enquiry has been made into each case, and regard will be had to the present condition of the cultivators. It is estimated that practically three-fourths of the arrears of the land revenue will be remitted.

"The proclamation promises that for the current year the fourth instalment of four annas per rupee will not be collected until after full enquiry into each case, with a notification of the result; and it is anticipated that nearly a quarter of the land revenue will this year be remitted before the fourth instalment becomes due. No loan has been raised by the State."

Wednesday, December 16.

—The steamer *Tanjore*, with the English Mails of November 20, only arrived yesterday morning. 300 miles this side of Aden she broke one of the eccentric wheels, and had to come on with one engine.

—The number of successful candidates for Matriculation in Bombay this year is 260. From the Elphinstone High School, 29; Poona H. S. 18; Surat H. S. 17; Rutnagherry H. S. 15; Private tuition, 15; Ahmedabad Mission School, 3; Free Gen. Assembly's Institution, 5; Belgaum M. S. 4; Robert Money Institution, 3; Surat M. S. 1; Hydrabad M. S. 1; Scottish Ed. Society's High School, 4; Poona Mission Institution, 2; St. Mary's Institution, Bombay, 14.

—*Overland Mail*, Nov. 20: The Cuban insurgents are reported to have captured and burnt the town of San Geronimo, killing the garrison of 200 men.

The Italian elections have resulted in the return of 284 Conservatives to 216 Liberals.

The Midland Railway shareholders, at a general meeting, have approved the policy of the directors in abolishing second-class.

The Midland directors, without delaying the alteration determined upon, accept the invitation of the other great companies to a conference upon details.

Single lines of railway, except upon the staff or pilot engine system, will not be sanctioned by the Government inspector in future.

A story of the death and burial of Sir Roger Tichborne, at Sydney Island, in the South Pacific, in 1855, has been received from Honolulu. Proofs are said to be with the British Consul.

Mrs. Mina Jury, one of the Tichborne trial witnesses, cleverly escaped from Macclesfield Gaol this week, by locking the gaoler in her cell and making off with the keys.

Amongst the deaths recorded this week are:—Admiral Sir H. Prescott, G C. B.; Col. J. Wyod, late 5th Dragoon Guards; Lieut.-Col. R. Muter; Major C. G. Andrews, late Indian Army; Capt. E. Lowry, late 25th Bombay N.L I.; Capt. J. F. H. Harrison, 53rd Regt.; Deputy Surg.-Gen. A. Barclay; and Mr. C. S. Leckie, formerly of Calcutta.

Lord Derby received a deputation, on Nov. 18, which called his attention to the persecution of Christians which has been going on in Syria. In reply, the Foreign Secretary stated that other Powers under the Treaty of Paris had no right to interfere between the Sultan and his subjects in matters of this kind, but a friendly remonstrance might be addressed to the Porte; and his lordship promised to do all that could be done to prevent an outbreak of religious fanaticism in Turkey, an occurrence which would endanger the friendly relations between that country and England.

—The Belfast *Witness* of Oct. 30 is largely devoted to the account of the work of grace proceeding in Belfast, Londonderry, Doagh, and Dublin. Here is a notice of one of Mr. Moody's evening meetings in the Exhibition Palace: "Many persons had misunderstood the object of the inquiry meetings, and had been under misapprehensions with regard to them. They looked on them as something not only uncalled for but as altogether unscriptural, and in fact as a sort of superstitious thing, and wholly of man's invention, without any warrant whatever from the Word of God. Mr. Moody showed the fallaciousness of all this, pointing out that inquiry meetings are neithe more nor less than meetings to which those who have been moved in their hearts to ask, "Sirs, what must I do to be saved?" come to inquire privately and in a friendly manner, from those who can instruct them more fully concerning the way of salvation than could be done in a large public meeting. They are not absurd, as men who do not wish to come into too close contact with God, and who desire to keep the thought of sin, hell, and the judgment to come as far off them as possible, and who, while they refuse to go into the Kingdom of God themselves, wish not to see others entering, would have us suppose. Nor are they unscriptural. On the contrary, we have the highest Scripture authority for their institution. We have the warrant of our Lord's own example, as well as that of His Apostles for them. Two of our Lord's most instructive discourses were conversations with anxious inquirers. For what were the meetings with Nicodemus who came to Jesus by night seeking for information about the way of life, and with the woman of Samaria at Jacob's well, but inquiry meetings, in which Christ gave the inquirers all the information they needed? Nor were these the only examples of such meetings in the time of our Lord, and with Himself, as a reference to several passages of Scripture, for example, Matthew 13th chapter, 36th and 51st verses; 18th chapter, 21st verse; 19th chapter, 16th verse; 24th chapter, 3rd verse, &c., will show. And after His death these meetings were still continued by His Apostles, as Acts 2nd chapter, 37th verse; 9th chapter, 11th verse; 10th chapter, 33rd verse; 13th chapter, 42nd verse clearly indicate, and Paul, while he "dwelt two whole years in his own hired house" at Rome, not only preached, but taught all those who came in unto him. At the conclusion of Mr. Moody's address, Mr. Sankey sang, with much effect, the hymn, No. 18, "Here am I, send me." The audience seemed to be very much impressed with the whole service, and after it had concluded, many went into the inquiry-room to learn somewhat of the Gospel more perfectly."

Thursday, December 17.

—The *Evening Courier* states that on Sunday, the 1st November, the Revs. Messrs. Meadows and Douthwaite, two missionaries belonging to what is known as the China Inland Mission, were attacked by a Chinese mob and forced to fly for their lives, while their property was destroyed or carried off, at the well-known *foo* city of Hoochow, at the southern extremity of the Tahoo Lake, about 100 miles to the S. W. of Shanghai and some 40 miles north and west of Hangchow, the provincial capital of Chekiang. It appears that in the course of the past year the members of the Inland Misson, who have their head-quarters at Hangchow, sent some of their native preachers to preach and circulate books in Hoochow. Premises were taken, in which for two months a couple of native preachers, and the wife of one of them, who acted as a Bible-woman, pursued their labours without molestation. Then the *literati* began to notice them, and by and by the district *tepao* brought a message from their landlord that they were to depart at once, no reason being given. The preachers wrote to the Mission at Hangchow; and having after some difficulty obtained an interview with the Taotai there, which resulted in nothing, Messrs. Meadows and Douthwaite started for Hoochow, arriving on the 31st ultimo at the Mission Station. Here they found no actual disturbance, and next day they called on the Prefect, who was very civil and promised to see the landlord of the house and send an answer in the afternoon. On returning to the Mission premises they found that a crowd had assembled and attacked them. The married preacher was ill of typhus at the time, and was being attended by his wife. The mob left the premises at the approach of the foreigners, and Mr. Douthwaite remained with the sick man while Mr. Meadows went to the Chifu for assistance. The Chifu referred the responsibility to the Chehsiens, and all Mr. Meadows' efforts only resulted in lying assurances, as he found on returning to the premises at dusk, after various delays. The crowd had now become larger and wilder than ever, and the inmates of the place, including the two foreign missionaries, had great difficulty in withstanding their violence, and had to resort to various expedients. At last they were compelled to escape by a back way, while the mob wreaked their will on the place. The Missionaries reached the Yamen of the Chehsiens by boat, between 8 and 9 p. m., and urged that the sick man and his wife, who remained behind, should be sent for. But this was declared to be impossible until the following day, and meanwhile the missionaries were given wretched lodging, without the means of keeping themselves warm. Next day the sick man and his wife were brought over, and informed the missionaries that the mission station had been completely sacked. Messrs. Meadows and Douthwaite, distrusting the faithless promises of the Chinese local authorities, now resolved to go to Shanghai. Their demands that the leaders of the riot should be punished; that the property be restored or made good; that the premises be repaired and reoccupation granted or others suitable provided, were met only by pretexts and excuses on the part of the Chehsiens, who, together with the Prefect, seem to have been very desirous that they should not carry their complaint to Shanghai, although unprepared to give any proper satisfaction for the outrage. On the 5th inst., therefore, after four days' fruitless negotiation, Messrs. Meadows and Douthwaite left Hoochow, and on the 7th inst arrived at Shanghai.

—We (*Levant Herald*) hear from Lattakia, in Syria, that events of some gravity have taken place at Kerdaher, a village situated in the district of Kelbie, about 20 miles to the east of Lattakia. It appears that some premises in this place are used as a summer residence and school by the American missionaries belonging to the neighbouring mission-station of Boumrah, who have converted to Protestantism a considerable number of families amongst the semi-pagan Ansarieh mountaineers of those parts. The premises in question have been forcibly entered under the following circumstances:—On the 13th of last month, a company of Turkish soldiers left Lattakia for Kerdaher with the intention of arresting certain individuals employed as teachers by the American missionaries. As soon as they arrived at Kerdaher, the soldiers are said to have surrounded the houses of the native Protestants, and maltreated these latter and spoilt their corn and other provisions. Having learned that the persons they were in search of had taken refuge in the house belonging to the Americans, they entered it the same night by climbing over the walls, and arrested the four schoolmasters, who were immediately bound and chained. A young boy, who was found in the house, was also arrested, and having been questioned by the officer in charge of the troops, replied that he wished to remain a Protestant, whereupon he also was bound with chains. Some days after their arrest, the five prisoners—the four teachers and the boy—were taken to Lattakia and confined in the prisons of that town, whence it was understood they were to be taken away by the French mail steamer. We have reason to believe that these circumstances have caused a painful feeling amongst the members of the diplomatic body in Constantinople; but they are sanguine that a prompt and complete disavowal on the part of the Porte will prove that this violation of a foreign domicile at Kerdaher is only to be attributed to a misunderstanding or an excess of zeal on the part of a subaltern, and not to an intentional determination to infringe the treaties in vigour as also the provisions of the new law on landed property in Turkey.

—*Bombay Gazette*; Allahabad, 15th: "The identity of the supposed Nana is established beyond a doubt. His nama is Jumna Khan, and nine years ago he gave to certain men of the 39th Native Regiment, now stationed in Calcutta, the same account of his antecedents which he lately delivered at Cawnpore. He may be sent down to Alipore Jail for examination, but this is uncertain."

"The Band Master of the 72nd Highlanders, captured on the frontier by the Afreedies, expected at Peshawur daily."

—There is a good deal of discussion in the papers as to the ability of Dr. Hewlett to fulfil the duties both of Coroner and Surgeon in charge of the Goculdas Hospital. Dr. Blaney, who of all men we should think fittest for the office of Coroner in Bombay, has just resigned the Deputy Coronership."

—Cotton in England has fallen below 5d.

Friday, December 18.

—*Advance*, noticing a new edition of the Philosophy of the Plan of Salvation: "This valuable work has reached its seventy-seventh thousand in this country, besides its large circulation in Great Britain. It has been translated into several foreign tongues, and is doing good service through the world. This is great success for a book published anonymously, and is well deserved, and through it, as his name has gradually become known, Dr. J. B. Walker has obtained a wide-spread fame. To the new edition he adds an excellent chapter on 'An Objective Revelation necessary as a means of the Moral Culture of Mankind,' intended to meet objections to the Bible as a 'book-religion.'"

—*Bombay Gazette*; London, 27:—The *Daily Telegraph* boasts the largest circulation in the world. It means shortly to be the largest pa-

per in the world. At the beginning of the year another column is to be added to each page, and the length of each page is to be very considerably extended. But this will not suffice to enable it to keep up its old reputation. Both the *Standard* and the *Daily News* are beating it in enterprise, and neither equals it in canards.

—Same; Gowhatty, 17.—The Force enters the Duffla Hills to-morrow. First point is Pukfie's village, about [illegible] Passeng has been induced to [illegible] to Nana. Progress laborious [illegible]

[illegible] going on about the Vatican [illegible] position of Roman Catholics as regards their civil and ecclesiastical allegiance seems (says the *Pall Mall Gazette*) to show pretty clearly that there are no fewer than four distinct and conflicting views held on this subject by persons of more or less consideration within the Roman Catholic Church. First, Lord Action says in effect that the claims of the Papacy are to the full as exorbitant and would, if they were conceded in practice, be as destructive to the civil allegiance of those who admit them, as their strongest opponents have ever represented them to be. But, he argues, they are not, and never have been or will be conceded in practice. Secondly, Monsignor Capel declares that, interpreted as he interprets them, the claims of the Papacy are not destructive of civil allegiance. Thirdly, Sir George Bowyer and Lord Arundell of Wardour, while also declaring that these claims do not affect civil allegiance, repudiate Monsignor Capel's interpretation of them, implying thereby that, if that interpretation were correct, they would interfere with civil allegiance. And, lastly, Mr. Martin Archer Shee alleges in effect that the most exorbitant and dangerous of these claims has never been advanced at all with the requisite and binding formalities, and that Papal infallibility has been only promulgated by the Pope, "sacro approbante concillio," and not as it should have been in the form of a declaration by a General Council, "clenched by its own anathema." The whole effect is certainly confusing to a Protestant mind. Are we to believe with Lord Acton that the Pope has been dogmatically declared infallible, but that Catholics will protect their civil allegiance by disobedience to their infallible head; or with Monsignor Capel and Sir George Bowyer that civil allegiance is protected by a proper application of the dogma (in which case it will be necessary to decide which of these two authorities has rightly defined its application); or with Mr. Shee that the Pope has never been dogmatically declared infallible at all?"

—Deaths last week, 374.

—What Next?—The professional prostitutes of the temples in Orissa have forwarded to the Lieutenant-Governor of Bengal a memorial, wherein they state as follows:—"The existence of prostitutes being countenanced by the Hindoo religion, and Her Majesty having proclaimed her noble policy of non-interference in religious matters, it must be our great misfortune that our line is going to be extinguished by the police."—*Madras Times.*

—*Times of India*; Baroda, 15:—Mr. Souter returned to Baroda yesterday to pursue his inquiries into the famous poisoning case. Three persons are in custody—a chowbdar, who has been twenty years in the Residency, and two hamals. This chowbdar, it seems, has his home in the city, and often went there for the night. When he did so, he generally did not return to the Residency until 9 or 10 o'clock, in time for breakfast. On the morning on which the poison was discovered in the glass this man was seen in the dining room at about 6-30. He was also observed to be in conversation that morning with a sowar, who constantly goes backwards and forwards between the city and the Residency, generally as an outrider preceding the Gaekwar's carriage. Almost immediately after the discovery, the sowar died suddenly, after having gone to dine with one of the Gaekwar's coachmen. This is as far as the evidence goes at present.

Miscellany.

—The *True Catholic*:

Cardinal Cullen is reported to have stated, in his evidence at the celebrated trial, "O'Keeffe v. Cullen," that "the Congregation de Propaganda Fide" manages the ecclesiastical affairs of Ireland as a missionary country. This declaration accounts for the many special meetings now being held in differents parts of Ireland by foreign priests, believed to be expatriated German Jesuits. The design of these meetings is to produce greater hatred in the hearts of Hibernia's sons against Protestantism, so as to keep the people from hearing the Word of God in connection with Protestant missions; and also to generate a more extensive sympathy with the falling fortunes of the Italian Pontiff. Vast crowds of the Irish peasantry flock to the confessional presided over by these sacerdotal strangers, because it is believed that to obtain absolution from them is most efficacious. An illustration of their arrogant pretensions recently occurred within the bounds of a mission-field, the labourer in which writes to us as follows:—

"One Lord's-day, as I was going to preach, the roads were so crowded by an excited multitude, vociferating, 'The holy fathers are come! the holy fathers are come!' that I could not proceed on my journey till the surging wave had passed me. On reaching my appointment, I ascertained that foreign priests had been holding special services for the three preceding weeks, and that this was their last day in that district. They had announced that on this final day they would show to all to whom they had granted absolution the crater of the infernal abyss, and the souls of deceased Protestants and noted apostates and heretics—as Luther, Calvin, Knox, and Wesley. They further promised that, to all whom they had absolved, and who would pay a certain fixed sum for special masses for the release of the souls of their deceased relatives from purgatory, they would grant the privilege of shaking hands with the emancipated spirits on their passing from purgatory to heaven. This, it was confidently alleged, would be ocular demonstration of the power of masses for the happiness of the dead which the most obdurate heretic could not gainsay. To behold such stupendous miracles was the potent spell which collected from distant parts of the surrounding country the countless multitudes on that holy Sabbath-day.

"A large space in the interior of the chapel was railed off, and concealed from public gaze by a thick curtain. Within this enclosure the priests had placed their confessional boxes. Two narrow doors in the wall behind the boxes led into two apartments, which were dimly lighted by tapers, whose flame and odour resembled ignited brimstone. By some occult process, forms of human beings were seen gliding with rapid motion amongst the blazing tapers, uttering shrieks and fearful moans. Priests acted as interpreters to the awe-stricken spectators. One of these apartments was designated 'the bottomless pit,' in which the spectral forms seen writhing and shrieking were declared to be the souls of heretics doomed by God and the Church to everlasting torments; the other apartment was designated 'purgatory.' Before the privileged visitors were permitted to look into it, the celebration of mass commenced upon the altar. The clerical guides warned all, before venturing to look in, to be sure that they had fully and clearly told their confessors all their hidden sins of thoughts, words, and actions, so that their absolution might not in any way be nullified. As the ceremony reached a certain stage, a bell rang, and the spirits became invisible; the shrieks and moans also ceased. The guides solemnly declared the souls were now released for ever from their torments, and borne on angels' wings to the realms of eternal glory.

—The same paper says:

Touching that which interests Christian hearts more than politics—the Gospel in Spain—God be thanked, it progresses. Wherever the Gospel is faithfully preached, souls are attracted to Jesus. I could give some touching instances of this had I time in which to record them, and you space in your columns. Let me tell you of one. In a little village in Aragon lives a farm labourer, by name Julian Moreno. Some two years ago, in a time of trouble, he made a vow to the Virgin of the Pillar of Saragossa, and, honest soul, when the trouble was over, he travelled a considerable distance and at expense to pay his vow. He arrived at Saragossa, the Ephesus of our days, where is worshipped an image which the people have been taught to believe, and do believe, came down from heaven. As, with his good intentions in his heart and his money in his pocket, he went in the direction of the Church of the Virgin, he passed by the Evangelical Chapel. Attracted by the singing, he went in, heard the Gospel preached by a pious old Spaniard—"an Israelite, indeed, in whom is no guile"—a convert before the revolution of 1868, one who preaches in his simple way the truth, and not for place or money. The result was, that Moreno paid his vows to the God and Father of our Lord Jesus Christ, and not to an ugly black image. "I found," Moreno wrote me, "what I had been looking for—the love of God." Full of joy, he sought out the preacher to converse with him, got from him tracts, and with these and a Testament he began to evangelize his own and three other villages, organizing also a weekly meeting on Sundays in his own house. Of course, the priest interfered; but Julian was not to be intimidated. The former went so far as to tell the wife that she must no longer live with her husband; but the woman was as brave as the man, and refused the evil command. He sent to Madrid for tracts and Bibles, giving sixty reals (12s. 6d) to buy the latter. Before me lies a letter received yesterday from him. He speaks of the brethren and of Gospel work, sends money as a subscription from himself and two others to the Evangelical paper, *El Christiano*, supported at considerable expense by the Religious Tract Society, and then adds, "My brother, I wish I were a rich man; I would send the money to pay your travelling expenses, that you might come and visit us."

Selections.

THE NEED OF REVIVALS.

BY T. DE WITT TALMAGE.

(*Prepared for* 'THE CHRISTIAN.)

To the Christian people of Great Britain, greeting.—In accepting the invitation to write you some articles on Revivals, I first congratulate you on the mighty things we hear from Scotland and Ireland. We have stopped in America praying for a Pentecost, and ask for a blessing like your own. Dry statistics of conversions on your side the sea have all the freshness and enthusiasm of a hosannah! But what is the work done in your midst compared with that which the Lord is willing to do?

The dying want of the Church is a great and universal awakening. I prove it first from the coldness in the majority of church-members. If a religious society have a thousand members, eight hundred of them are sound asleep; if it have five hundred members, four hundred are lethargic. If professed Christians can rally for Communion-day, how many of them are satisfied! If it be a choice between Christ and the world, the world has it. If a religious meeting be on a certain night, and on that same night there be an extraordinary operatic entertainment, or a social gathering, or a literary club, or a political meeting, or a Freemason society, or an Odd Fellows' organization, you know which they go to—God thus fairly demonstrating that while such professed Christians pretend to be on his side, they are really on the other side.

There is a point-blank issue between Christ and the world, and the world has it. You know very well that the dividing line between the Church and the world to-day is like the Equator, or the Arctic or Antarctic Circle, an imaginary line, and that there are men and women, sworn of God, who sit discussing infinitesimal questions—"Shall we dance? Shall we play cards? Shall we go to the theatre? Shall we attend the opera?" while there are five hundred millions of the race going down to darkness unwarned! These Christians will go on, occasionally taking a little religion with the tip-end of their fingers, sauntering on lazily towards the bar of Christ, until they come in front of God's swift-revolving mill, and find themselves to be "the chaff which the wind driveth away." Oh, how much dead wood we have in all our churches! The day of judgment will make a fearful thinning out among professed Christians. I suppose it will be found on that day that there are hundreds of thousands of men who have their names on the church books, who really made religion a second-rate or third-rate thing, living for themselves, unmindful of God and the salvation of the race, and then tumbling over the embankment where Judas went, and Achan went, and where all those shall go who do not make religion the primordial thing, the first and the last matter of the soul. O worldly professor of religion, vacillating professor, idle professor, tremble before God to-day! Do you not know that if you die as you are, all the Communion-tables at which you have ever sat will lift up hands of blood, demanding your condemnation? And your neglected Bible, and your prayerless pillow, will cry, "Go down! go down! You pretended to have religion; but you had none. Out of the seven days of the week you gave not five hours to Christ. You broke your sacramental oath. Go down! Go down!" And the fieriest and mightiest thunderbolt of God's indignation that is ever forged will smite you into darkness. Oh! I would rather be the man, in the last day, who has never seen a church, than you who professed to be so much, and to do so much, and yet did nothing. You shall perish in the way when God's wrath is kindled but a little.

Wordly professor of religion, if you could to-day realize your true position before God, you would bite your lip until the blood came; you would wring your hands until the bones cracked; you would utter a cry that would send all who sit near you to their feet with horror. Oh, may God wake you up, worldly professor of religion, before you wake up in the barred and flaming dungeon of a destroyed eternity. When you look abroad and see

such lethargy among professors of religion almost all the world over, do you not see that there is a need that the bugles, and the cymbals, and the drums, and the trumpets of all earth and heaven call upon the Church to arouse? "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light."

Still further, I see a need for a great awakening in the fact that those of us who preach the gospel have so little enthusiasm and zeal, compared with what we ought to have. Now you see the gun kicks. Oh, it is a tremendous thing to stand before an audience on Sabbath-days realizing the fact that the majority of them will believe what you say about God, and the soul, and the great future. Suppose a man asked of you the road to a certain place, and you carelessly told him, and afterwards you heard that through lack of right direction that man was lost on the mountains, fell over the rocks, and died. You could not forgive yourself. You would say, "I wish I had taken more time with that man. I wish I had given him specific directions, so he would not have been lost. How sorry I feel about it." But oh! to misdirect the eternal interest of a large congregation! How cold and stolid we stand in our pulpits, actually sometimes priding ourselves on our deliberation, when we have no right to be cool, but ought to be almost frantic with the perils that threaten our hearers. Some of us give no warning at all, and we stand Sabbath after Sabbath talking about development and manhood, and we pat men on the back, and we please them, and we hide eternal retribution, and we sing them all the way down through the rapids, to the last plunge. Or as the poet has it—

> "Smooth down the stubborn text to ears polite,
> And snugly keep damnation out of sight."

My brethren in the ministry, we cannot afford to do that way. If you prophesy smooth things to your people, without regard to their character, what chance will there be for you in the day when you meet them at the bar of God? You had better stand clear of them then, or they will tear you to pieces! They will say, "I heard you preach five hundred times, and I admired your philosophic disquisition, and your graceful gestures, and your nicely-moulded sentences, curvilinear and stelliform, and I thought you were the prince of proprieties; but you did not help me to prepare for this day. Cursed be your rhetoric! Cursed be your sentimentality! I am going down, and I will take you with me! It is your fault! Witness all the hosts of heaven, and all the hosts of darkness, it is his fault!" And the chorus will come up from all worlds—"His fault! his fault!"

We who preach this gospel need to speak as though the pulpit quaked with the tramp of eternal realities, as though beneath us were the bursting graves of the resurrection morn, as though rising above us, tier above tier, were the myriads of heaven looking down ready to applaud our faithfulness, or hiss at our stolidity; while coming through the Sabbath air were the long, deep, harrowing groan of the nations for ever dying, yet never dead! May God, with a torch from heaven, set all the pulpits of England, Scotland, Ireland, and the United States, on fire. As for myself, I feel as if I had never begun to preach. If God will forgive me for the past, I will do better for the future.

> "'Tis not a cause of small import,
> The pastor's care demands;
> But what might fill an angel's heart,
> It filled a Saviour's hands.
> "They watch for souls for which the Lord
> Did heavenly bliss forego;
> For souls that must for ever live
> In rapture or in woe."

Still further, I see a need for a great awakening in the fact that the kingdom of God is making so slow progress. I simply state a fact when I say that in many places the Church is surrendering, and the world is conquering. Where there is one man brought into the kingdom of God through Christian instrumentality, there are ten men dragged down by dissipation. Fifty grog-shops built to one church established. Literary journals filled with scum, and dandruff, and slag, controlled by the very scullions of society, depraving everything they put their hands on. Three hundred and ten newspapers, journals, and magazines in New York, and more than two hundred of them depraving to the public taste, if not positively inimical to our holy Christianity.

What is true in the United States is true in Great Britain. Look abroad and see the surrender even on the part of what pretend to be Christian churches, to spiritualism, and humanitarianism, Huxleyism, Darwinism, and all the forms of devilism. If a man stand in his pulpit and say that unless you be born again you must be lost, do not the tight kid gloves of the Christian, diamonds bursting through, go up to their foreheads in humiliation and shame. It is not elegant. A mighty host in the Christian Church positively professing Christianity, do not believe in the Bible out and out, in and in, from the first word of the first verse of the first chapter of the book of Genesis, down to the last word of the last verse of the last chapter of the book of Revelation. Oh, there is magnificent church machinery, there are hundreds of thousands of ministers, we have costly music, we have great Sunday-schools, and yet I give you the appalling statistic that, in the last twenty-five years, laying aside last year, the statistics of which have not yet been tabulated—within the last twenty-five years the churches of God in the United States have avaraged less than two conversions a year each. There has been an average of four or five deaths in the churches. How soon at that rate will this world be brought to Christ? We gain two; we lose four. Until the recent Pentecostal showers in Scotland and Ireland, things were no better in Britain. Eternal God, what will this come to?

I tell you plainly, that while here and there a regiment of the Christian soldiery is advancing, the Church is falling back for the most part, and falling back, and falling back; and if it do not come to complete rout, ay, to a ghastly Bull-Run defeat, it will be because some individual churches hurl themselves to the front; and ministers of Christ, trampling on the favour of this world, and sacrificing everything, shall snatch up the torn and ripped banner of Immanuel, and rush ahead, crying, "On! on! This is no time to run. This is the time to advance."

I see still further the need of a great awakening in the multitudinous going down of unforgiven souls. Since many of you came on the stage of action, a whole generation has gone into the gates of eternity. Your opportunity to act upon them is gone. They have disappeared from the churches, from the stores, the shops, the streets, from the homes. Many of them are now (what is the use of my hiding the fact, and being the coward in regard to it? No, I will tell you just as it is), many of them going out of this world without one item of preparation, their souls dropped flat into the lost world. That is, if the Bible is true, and I am supposing it is. You, O Christian man, had an opportunity of meeting them. You did meet them. You talked with them on other subjects. You had an opportunity of saying the saving word, and you did not say it. Just think of that! Oh where is the fountain, where, with sleeve rolled up, we may wash our hands from the blood of souls? We may mourn over the fact; we cannot change it. They are dead, and they are destroyed; those who believed not in Christ, they are destroyed. The only question is, whether, as Christian men and women, we can now interrupt the other procession that is marching down, and will after a while, if unarrested by God's grace, fall off. There are going out from our stores hundreds of thousands of clerks; going out from our factories hundreds of thousands of operatives; there are going out of our colleges hundreds of thousands of our students; there are going out of our fields hundreds of thousands of husbandmen—to join the ranks of death. They are fighting their way down. They storm and take every impediment put in their path, and who will throw himself in the way of this stampede of dying men and women, crying, "Halt! halt!" If there be eight hundred millions of the race unblessed, and the churches average two souls saved in a year, will you let this generation go down, and the next, and the next? Is it not time for something desperate? Inanimate solicitation will not do. They will not stop for that. You need a momentum gathered by whole nights' wrestling with the omnipotent God. Oh, these dying souls, these dying souls! What shall we say to them? What shall we do for them? Catch them before they make the last spring. Put down everything else and run for their rescue. To-morrow may be too late. To-night may be too late. Three o'clock this afternoon may be too late. *Now* reach forth and seize that soul before it flashes out of your sight for ever. Their house is on fire, and no ladder to their window. Their ship is going down, and no lifeboat. Men and women of God, awake! awake! Fly! fly! Death! death! Judgment! judgment! Heaven! heaven! Hell! hell! Oh, that all rewards and punishments, all joys and sorrows, and the agonizing and rapturous vociferation of three worlds, would arouse you to-day! The death-knell of a great multitude of souls is tolling now, and your hand is on the rope! O God, flame upon us these overwhelming realities! Kill our stolidity! Knock from under us our couches of ease! Consume our indifference, and throw us into the battle. An eternity of work to do in ten years, ay, perhaps, in one year, perhaps in one month, perhaps in one day, perhaps in one hour, perhaps in one m[illegible]s in one second, and this the last. But [illegible]n, and so I think God is going to [illegible]p out of your indolence, and real[illegible]dying need of the church to-day!

LIFE IN THE LAND.

FROM AN ADDRESS BY MRS. R. PEARSALL SMITH, AT THE OXFORD MEETING.

LEVITICUS.

After Exodus comes Leviticus—the book which treats of the access and communion of a redeemed people with God, and of the things which help or which hinder communion. It is the book of worship; and it comes *after* Exodus. Access to God and communion with God are the results of redemption, not its cause. They did not worship in order to be redeemed; but they were redeemed in order to worship. Many souls make a great mistake here. They demand of themselves and of one another the right religious frames and feelings, before they can believe they are redeemed; when the fact is, they cannot have these right feelings until they are redeemed.

Another mistake that is made is—and it is a very serious one—that if we only go to church, and say our prayers, and perform what are called our religious duties, we need not mind about conversion. Pharaoh wanted the children of Israel to worship their God "in the land." It was not their worshipping he minded, but their going out of Egypt. And Satan does not mind our being as religious as we please, if only we will not be converted and leave his kingdom. When Pharaoh failed in this, then he said, "You may go, only go not very far away." And so Satan persuades the Christian that he need not go very far away from the world. For Pharaoh knew and Satan knows that if the redeemed can only be kept near Egypt, they will be very easily brought into captivity, and kept in trouble.

NUMBERS.

Next to Leviticus comes Numbers—the story of the wilderness wandering of the redeemed. God had not redeemed them out of Egypt in order to leave them wandering in the wilderness. He said, "I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey." His very object in bringing them out of Egypt was to bring them into the land He had promised to their forefathers. The wandering in the wilderness was because of failure on their part; and although God in his love and compassion fed them and preserved them there, yet we are told that He was "grieved with them forty years;" and this time of their wandering was always called "the provocation," when they "erred in their hearts, and did not know his ways."

The wilderness wandering is very often taken as a type of the right Christian walk through this world, and the land of Canaan as a type of heaven. But this cannot have been intended, for when they reached Canaan, they had to fight to drive out their enemies, and we surely do not expect to be compelled to fight to drive out our enemies in heaven. And again, in Canaan there was danger of failure, and as a matter of fact they did fail, and this can never be intended to picture our heavenly home to us. Moreover, the apostle, in speaking of the typical meaning of this in Heb. iv., says: "We which have believed do enter into rest;" but we which have believed do not enter into heaven then and there. The land of Canaan is evidently a type of a stage of Christian experience now in this life, in which there is conflict, and possibility of failure, but in which the soul enters into the fulness of rest and blessing, and realizes the power and conquest over its enemies, promised it in Christ. It is parallel to the Epistle to the Ephesians, or the eighth of Romans. It is the soul living in heavenly places in Christ Jesus. And surely the object of our redemption was no less than this, that we too might be brought in and planted in the land of our inheritance, and "that we being delivered out of the hand of all our enemies, might serve God without fear, in holiness and righteousness all the days of our life."

If it was God's purpose for his people to bring them into the land flowing with milk and honey, how was it that they did not enter in? We are told that they "could not enter in because of unbelief." They were afraid of the giants in the land, and of the cities great and walled up to heaven. The spies brought back a bad report of the land, they set up the giants and the walled cities against the promises and the commands of God, and said, "We be not able to go up and possess the land, for they are stronger than we."

Dear fellow-Christians, surely there is a lesson for us here. Is it not the spies *still* who turn many back to wander in the wilderness of provocation, often to the end of their lives? Nearly every soul when first converted, in the fulness and warmth of its early love, believes all the wonderful promises of the gospel, and expects nothing else but a life of victory and abiding peace and rest, and looks [illegible] a path shining more and more [illegible] And so, surely, God means [illegible] convey our terms [illegible] could be. But some older Chri[illegible] gives a gloomy report of the [illegible]

—The controversy no[illegible]s, the promises are wonderful; but then you are not tican decrees and the [illegible]ess it. You are too weak, and your enemies are too great. I never could get it, and you cannot." Ah, I have been a spy myself, and have met with spies in my time, and I know about this.

Soon after I was converted, I met a spy in a dear preacher of the gospel, and he told me many dark and gloomy things concerning the necessary defeats and failures in the life of a believer, which he said would of course continue all the way along until death. I believed him rather than the promises of my God, and in consequence I was for many years wandering up and down in the wilderness, with the majority of my fellow Christians, floundering at times in a marsh of failures and defeats; perhaps now and then, for a little season, joyful and victorious on some height of promise, but very soon down again in the mire of sin. Then I passed on the same bad report to others. I had a dear cousin, who was converted some little time after me, and who had a joyful experience of continued victory and abiding in Christ. It had lasted three months uninterruptedly, chiefly, I believe, because she had spent all that time in a very lonely country place, and had not seen a single spy. At the end of that time she fell into the company of three spies, of whom I was one. She expected to learn a great deal from us, because we had been longer in the Christian life than she had. And we brought up a bad report of the land. She heard us talking about our defeats, and saying how impossible it was for us to conquer our enemies, and how sad it seemed that Christians had so soon to lose the joy and power of their early love, and that they could not escape from the bondage of their sins. She said nothing, but listened in sad amazement. Was this, then, to be the end of it all? Must all her glorious anticipations end in such a bitter disappointment? Was she all wrong in her own blessed experience of power and of victory? As soon as she had an opportunity, she went to one of these spies privately and said—

"My experience is utterly different from what I heard you speaking about. I do not have those weary defeats, and those seasons of darkness and wandering, and those doubts and clouds you say you have. My Christian life seems to get better and better every day. Am I all wrong?"

And the spy answered, "Yes, of course you are all wrong. Every Christian feels as we do. It must be because you have not a tender conscience."

Our poor cousin went home utterly discouraged. She began to expect to sin, and to think it the right thing to be overcome by her enemies, and to be plunged into coldness and darkness, and very soon it was to her according to her faith, and she too became a wilderness wanderer, and thought that now she had got the right sort of experience, although it did not seem to her much like the Bible. Thank God, both she and I have learned better now, and have been enabled, by faith, to go up and take possession of the land, from which we were turned back then by the evil report we had heard.

But in what did the evil of this report consist? It was true that there were giants in the land and walled cities, and it was true that the children of Israel were utterly weak. It was all right for them to know these facts, and it would have been wrong to deny them. Where, then, was the evil? It was in this, that God was left out of the question altogether. They talked as though He had told them to go in and get possession of the land in their own strength, and they had found their strength unequal to the work. Whereas the truth was, that He had said *He* would bring them in, and *He* would plant them in the land of their inheritance; for He knew their enemies were strong and they were weak, and that *they* could not do it. They said, "*We* be not able." But they had never been expected to be able. It was *God* who was able.

And just here, dear friends, is the mistake of Christians. We compare our enemies with ourselves, and then say, "We are so weak, and our enemies are so strong, that we cannot hope to get the victory." We leave God out. We talk and act as if we had no mighty Saviour, as if we had got the thing to do ourselves, as if the battle were ours, not his. If Jesus is to fight for us, what difference will our weakness make, or the strength of our enemies? The weaker we are, the better here, in fact, for his strength can only be made perfect in our weakness. How foolish it is when Christians talk about their weakness and helplessness being the cause of their wretched experience! If they only knew it, their weakness is their greatest strength; for when we are weak, then we are strong, because so the power of Christ can rest upon us.

But, you may say, that no Christians expect to conquer by their own strength. Ah! friends, I only wish it were so! What do you ask for when you are praying about temptations and your daily living? Do you ask the Lord Jesus to *help you* to do it, or do you ask Him to *do* it *for* you? When you came to Him for the forgiveness of your sins, did you ask Him to help you then? Or did you know that you could not help in this matter in the least, and that He must do it *all*? Why is it then that now, in your daily living, you only ask Him to keep you? Are you any more able to do the one than the other? Do you not know that, *as* you have received Christ Jesus, *so* ye are to walk in Him? Having been saved by faith in the first place, are you now to live by effort? If Christ was all in all then, is He to be only part now? No, dear friends, Christ is all or He is nothing, just as much in the matter of daily practical righteousness as He was in the matter of conversion. And you must trust Him just as simply and just as utterly.

I will tell you how a friend of mine learned to do this. She had been many years a Christian, and was a very earnest Christian worker, but she had an irritable temper, and with all her strivings and prayings she could not overcome it. Becoming at last utterly miserable at her continual defeats, she resolved to set apart a whole day for getting a complete and final victory. And before she left her bedroom in the morning she spent two hours in prayer and wrestling for the victory. She thought at last that she had succeeded in getting herself into just the frame of mind which would enable her to bear any provocation, and left her room to join the family circle. But before she had reached the bottom of the staircase some one met and said a few provoking words, and in a moment her sweet frame of mind had all disappeared, and she was in a storm of anger. At once she returned to her room and spent two more hours in a similar exercise of soul to the former, and again thought she had now certainly got a complete victory. A second time she left her room to join the family, and a second time had not reached the drawing-room before the old enemy had overcome her worse than ever. A third time she returned to her room, determined that this time she would not be baffled, and again on her knees she wrestled and agonized long for the victory. Then for the third time she began to rejoice in a certain deliverance. She again started to join her family, when, alas! a third time she was overcome. Utterly discouraged and baffled she burst into tears, and was turning wearily back for a fourth season of agonizing, when her daughter, who had learned the secret of the life of trust, and who had watched with tender solicitude the mother's struggles, ventured to say,

"My precious mother, you are not trying the right way. You are asking Jesus to *help* you do it, when you ought to ask Him to do it all for you. You must just hand it all over to Him, and ask Him to conquer your temper for you, and He will."

The mother saw her mistake. She went back to her room, and, kneeling down, she said—

"Lord Jesus, I am helpless before this great enemy. I have tried in every way to conquer it, and have failed. Now I hand it all over to Thee. Thou must do it all, or it cannot be done. I believe Thou wilt. *I trust Thee.*"

It did not take five minutes, and it was done. The Lord Jesus took the temper she had thus committed to Him, and He conquered it for her. From that time she has lived a sweet, unruffled life. You cannot go into her presence without being struck by the sweetness of her temper.

May I ask you, dear friends, how you try to conquer your tempers?

The New Testament says the children of Israel failed to enter in because of unbelief. And do you see how you have failed from the very same cause? They wandered in the wilderness of Sinai forty years; how many years have you been wandering in the wilderness of the seventh of Romans? Are you ready to come out of it? Then let us look at the next picture in our series, and see the steps by which they were brought out.

HE CARETH FOR YOU.

I am disposed to think that one of the most positive and permanent hindrances to Christian growth and spirituality is not the cherishing of some known sin or the power of some evil passion, but the corroding presence of worldly anxieties. The inquiry that robs the soul of peace and comfort, that lifts a shadow between it and the mercy-seat, that absorbs the thought in the house of God and at the very altar of prayer, is not, How may I gratify this fleshly lust, how may I taste the sweets of this forbidden fruit, but, How will it go with these worldly undertakings in which all my temporal hopes are involved?

We may preach with an apostle's zeal and utterance to the man before us in the pew, who seems looking right into our eye, and hanging upon the words of our lips, but he does not catch a syllable that we say, while his troubled mind is wrestling with the question, "What shall I eat, and what shall I drink, and wherewithal shall I be clothed?" God has provided well for this natural and consuming care. He has uttered over it his gentle and tender remonstrance, "Take no thought for your life, what ye shall eat or what ye shall drink; nor yet for your body, what ye shall put on"! He has written for it the assurance of his full and intelligent sympathy, "Your heavenly Father knoweth that ye have need of all these things." He has framed an argument for hope and trust from his own care for the "fowls of the air," and the "lilies of the field"; and has added exceeding great and precious promises.

There are those who rest on these gracious assurances, and abide, under all fluctuations of their earthly lot, in perpetual peace. But there are many, even of those who hope they are the children of God, who are worried and fretted and burdened still with these daily anxieties. They have so much at stake! Their enterprises are large. Their all is invested. If their schemes do not succeed they will be utterly ruined. And there are so many dependent upon them! They could shift for themselves if they stood alone. They could accept a crust. They could lie down in a blanket under the hedge or beneath the open sky. But wife and children and aged parents, how are these to be provided for? And then there are so many sharp competitors on the path of their ventures! A hundred hands are reaching for this prize they desire to win. Bolder spirits, stronger than they perhaps, more enduring, more unscrupulous, are running the race with them. Their own health and strength are a fluctuating capital. Dark crises may be looming up from behind the horizon, just ahead. How will it fare with all the precious interests involved?

Ah, my friends, how you rob your souls of that heritage of peace and quietness which they might possess! Let your very ignorance of the future, the very uncertainties of to-morrow, minister to hope instead of fear. You "know not what a day may bring forth"; very well, it may then bring a blessing instead of a curse. The uncertainty may turn in your favour instead of against you. Why do you not sometimes reason in this way? God knows and sees and feels all your wants and all your solicitudes. He bids you cast all your care upon him, because he careth for you. He assures you that you are dearer to him than those wandering foragers of the air, for whom he so bountifully provides. If he clothe with such magnificence the grass of the field in a pomp of purple royalty beyond the glory of Solomon, will he not "much more clothe you, O ye of little faith?" His name is "Jehovah Jireh," and the translation is an immovable rock, upon which our feet may stand with a confidence never shaken; "The Lord will provide."

And then for all our earthly need, and under the pressure of all our earthly care, the great Provider proposes a sure covenant, "Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you." For every one who will enter into this covenant with his God there is rest. Worldly anxiety is at an end. Each day he is sure of his daily bread, and the "morrow shall take thought for the things of itself."—*Rev. A. L. Stone, D. D.*

ALWAYS ABOUNDING.

The Apostle Paul reaching the climax of his argument in the fifteenth chapter of the First Epistle to the Corinthians, urges upon Christians that they should be "always abounding in the work of the Lord." The exhortation is applicable now.

"Always abounding"—it involves much. There is to be no cessation of Christian work. There must be no folding of the hands. There must be no indolent movements. Always! Every year and every day, while life lasts, the Christian must in some form or other be at his Master's business. The individual character of the work will, of course, vary. But in some way or other the Christian will be always abounding. Then the emphasis comes on another word—abounding. The Christian works not merely from a sense of duty. He has entered upon a service of love. He works, therefore, not as a slave under the eye of a task-master. His is the service of a loving child. He will do all he can. He will work with zest. And so he will abound. It will be a full and hearty service he will render.

To this "always abounding" service the Christian is called by the fact that he is a child of God. Nothing less than this can be expected of him. Is he his own? Is it not his Heavenly Father who has a claim upon all that he can render? Shall the child of God dole out his service in stinted measure? Can he do it?

Gratitude calls to it. The Christian is saved with an abundant salvation. Full and free and priceless is the gift of life in Jesus Christ. Shall not he, then, who has received all, give the utmost he can in return?

Desire for growth calls to it. The arm grows most in muscular power which is exercised the most. The mind grows most in intellectual force which is used the most. Similarly, the Christian who is "always abounding in the work of the Lord" will grow most rapidly in every Christian grace.

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The claims of fallen humanity call for it. So much to do—a world fast rushing to destruction. So few to work—only here and there those who love the Lord Jesus. What need, then, that all such should always abound in every good word and work.

The sure promise calls to it. It is not labour thrown away. It is not even labour of doubtful success. It is work that leads to certain and everlasting results. There is no work done for God that falls fruitless to the ground. The promise is sure: "Be ye always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."—*American Messenger.*

TELEGRAPHIC NEWS.

London, 11*th December*; The Transit of Venus was very successfully observed in Japan, Cairo and Melbourne, and only partially in Siberia.—Mr. Brand, M.P. for Stroud, has been unseated for bribery, which was effected by his agents at the time of his election.

Madrid, 12*th*: General Loma, with a force of 8,000 Republican troops, attacked the Carlist positions towards Tolosa, and after two days' obstinate fighting was repulsed with a heavy loss and forced to retreat on San Sebastian.

Berlin, 12*th*: The trial of Count Arnim is progressing. The prisoner has addmitted that he was the author of several articles which have appeared in the newspapers on different occasions.

London, 12*th*: The strike at Dundee has terminated, the masters having agreed not to reduce the wages of the men.—The Indian transport *Malabar* has passed through the Suez Canal, homeward bound.—Obituary: Colonel William Keir Stuart; Colonel Grey.

13*th*: A telegram, published in the *Times*, states that the Russians are now making a campaign against the Turcomans, and that the Tchikishlov column is marching up the valley of the Attrek, whilst the Patrolovsk force has crossed the Amou Daria and commenced operations on Khiva.—It is announced that Parliament will re-assemble on the 5th of February.—The annexation of the Kingdom of Darfur, to Egypt, which the Viceroy has been negotiating for some time, has now been agreed to by the former power.—Obituary: Mr. William Urquhart Arbuthnot, member of the Council for India.

Hongkong, 13*th*: The steamer *Mongol* is reported to have been totally lost at sea.

Berlin, 14*th*: Among the documents embezzled by Count Arnim is a letter written by Prince Bismarck in December 1872 in which he expresses his preference for a Republican Government in France, and giving, as his reason, that a Monarchy would be calculated to restore alliances with the other Great Powers, and thus become dangerous to Germany.—The editor of the Ultramontane organ "*Germania*," who is also a member of the German Parliament, has been arrested, and sentenced to undergo one year's imprisonment for an offence against the Press Laws.—The German gunboats that have been lately cruising in Spanish waters have been recalled.

15*th*: The publication of the Arnim documents has caused a great sensation in Paris, because in his arguments made use of to rebut Count Arnim's defence, Prince Bismarck has lengthily demonstrated that Republican France is not dangerous to Germany, but would rather act as a political deterrent than prejudice Monarchical institutions elsewhere.

London, 15*th*: At the special request of the India Office, Lord Napier of Magdala has consented to retain command of the forces in India for another year.—The P. and O. Co.'s steamer *Lombardy* has returned to Southampton, greatly damaged.—There has been a succession of heavy gales on the English coast, and many disastrous shipwrecks are reported.

15*th*: The American Cotton Crop is estimated by the Agricultural Bureau to somewhat exceed 3,500,000 bales. According to the returns of the growers the weather is ripening the crop, and gathering will be very favourable; the proportion of lint to seed is described as large.

Berlin, 16*th*: The Arnim case closed yesterday. For the defence it was maintained that Count Arnim had a right to retain the documents that were found in his possession. The Public Prosecutor demands that a sentence of two and a half years' imprisonment shall be passed on the prisoner. Judgment will be delivered on Saturday next.

Paris, 16*th*: A reply from the Duc Decazes (Minister for Foreign Affairs) to the Spanish note, protesting against the alleged aid afforded by France to the Carlists, has beenpublished, in which he lengthily refutes the complaints made by Spain, and furthermore reiterates the friendly feeling entertained by the French Government towards the Spanish Republic and its desire to maintain a strict neutrality on the frontier.

London, 16*th*: Lieutenant-General Henry Phipps Raymond has been gazetted Colonel of the 67th Foot, vice Colonel F. J. Davies, deceased.

Paris, 17*th*: The Assembly have adopted a Bill subjecting all foreigners who are born in France to military service in the French Army.

Washington, 16*th*: It is announced that Congress will probably legislate for the restoration of tea and coffee duties, Mr. Bristowe having reported that the abolition of those duties has caused a large decrease to the revenue without benefiting the consumer.

Berlin, 16*th*: It is expected that Count Arnim, if condemned, will appeal unless pardoned.

PASSENGERS SAILED.

Per P. and O. Str *Baroda*, 14*th*:

For Brindisi.—Col H P Babbage, Mr and the Hon Mrs Arthur and child, Mr G E McLeod, Mr G D Inglis, and Mr Hamilton.

For Venice.—Major General Grant, Mrs Grant, Col G S A Anderson, Mr T W Higgins, Col and Mrs Coxe, and Mrs Riddell.

For Suez.—Mr Walker Landale, and Mr Dunn.

PASSENGERS ARRIVED.

Per P. and O. Str. *Tanjore*, 15*th*:

From Southampton.—Rev Mr and Mrs Spears, Capt and Mrs Fenwick, Mrs Brownlow, Miss Melville, Col and Mrs Corbett, Miss Bursey, Mrs. Maitland, Two Misses Erskine, Mr M B Baker, Mrs Ducat, Mrs Lugard and two infants, Mrs Wilson and infant, Mrs Macfadyen, Mr Bolton, Mr Webster, Col and Miss Thompson, Lieut J Miller, Mrs Davie and two infants, Mr Davie, Mr Ritchie, Mrs Jenne, Mr Buchanan, Lieut Thompson, Mr Ganley, Col Trent, Sub-Lieut Johnston, Mrs Purcell and infant, Miss Abbott, Mr Powell, Mr A J Macdonald, Mr Brock, Mrs Alone, Mr G West, Mr Robinson, Mr and Mrs Anderson, Mr O A Brand, Mr Hanbury, Mrs Priest, Miss Wood, Mr Lewis, Mr Brooksley, Mr Grantz

From Venice.—Col Hancock, Mr Payter, Mr Chalmers, Mr J King, Mr and Mrs Abbott. Mr and Mrs Walker, Mr Massett, Mr Rigbey, Mr and Mrs Warden.

From Brindisi—Mr and Mrs Bradbury, Mr Rayne, Mr Hills, Dr Williamson, Mr Farran, Major and Miss Moncrieff, Mr Whitelair, Mr Swann, Mr Jones, Mr Prescott, Mr Sixon, M Tasker, Major Hogg, Mr M Cursetjee, Mr Weber, Mr Caspersy Mr H F Brown, Mr Henricks.

Per Str. *King Arthur*, from Liverpool (Nov. 7) 15*th*

—Dr Grant, Mr McIntosh, Mr Mayan, Rev Mr and Mrs Edwards, Mr James, Miss James, Mr Mall, Miss Smith, Miss Peni, Miss Sim, Mrs, Miss and Master Smithel and infant, and Mr R King.

Per P and O. Str. *Nizam*, 17*th*:

From Venice.—Colonel and Mrs Clephane, Mr and Mrs Major, Rev and Mrs Clark, Mrs Manson, Mr Herrold, Mr and Mrs Gabler, Mr Whitney, Mr Anderson, Mr Tilton, Mr Taylor, Mr Maclean, Mr Smith, Mr Blanford, Mr and Mrs Goodriche, Colonel Vyse, Mr Crawford, Sir M Westropp, Mr J Holden, Mr Mirzban

From Southampton.—Mr McDonald, Mr Stephen, Mr Elliott, Mr and Mrs Palliser, Mrs Davis, Major Mant, Mr Cattrall, Mr Harrison, Mr Frier, Surg-Major Clark, Mrs Ross, Mrs Fogson, Mr and Mrs Perrarran.

From Suez—Rev F Glover, Mr Single, Mr Elaer.

Domestic Occurrences.

BIRTH.

JAMESON—November 24th, Akola, the wife of Major C Jameson, District Superintendent of Police, of a daughter.

DEATHS.

WARD—December 4th, at the Marine Lines, Bombay, Surgeon-Major A V Ward, H M's Bombay Army, aged 52.

REED—December 5th, at Jalna, Lizzie, the beloved wife of Surgeon-Major J G Reed, Madras Army.

LEECH—November 3rd, at Ardwick, Manchester, after a long and painful illness, Margaret Marion, the second daughter of Quarter-Master C V Leech, 56th Pompadours, aged 8 years and 2 months.

STEVENS—December 15th, at 60A Malabar Hill, Edith Florence Annie, daughter of Mr and Mrs. F. W. Stevens, aged 1 year and 20 days.

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Rev. J. Traill, Aug. 20, 1875, Rs. 17-14; Lt. R. L. Price, Feb. 1, 1876, Rs. 10-7; Mrs. Bartley, July 11, 1875, Rs. 6; T. H. Mathews, 1875, Rs. 9-10; Rev. Mr. Hume, Nov. 1, 1875, Rs. 9-10; E. D. Stead, Dec. 31, 1874, Rs. 10-7; C. E. G. Crawford, C.S., Nov. 30, 1875, Rs. 10; A. Buchannan, Nov. 5. 1875, Rs. 12.

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